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# THE GOSPEL OF JOHN.

## THEME

### JESUS MANIFESTED AS THE SON OF GOD.

#### STUDIES

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*Part IV. THE FINAL MANIFESTATION AND THE VICTORY.*  
*John 13:1—20:31.*

REMARK.—The closing grand division of this Gospel, including the last crowning manifestation of Jesus, now begins. Recall the preceding material, the early faith, the later conflict arising out of his self-manifestations to the world. Two movements have been begun—one towards him, the other against him. The whole culminates in higher self-revelation, open conflict, defeat and victory.

*Division I. 13:1—17:26. The Master and His Friends.*

REMARK.—This supreme revelation of his mission, character, purposes and destiny is to be given not to the "world" but to his chosen ones. In the midst of uncertainty and depression they are to behold him calm and confident, full of hope and of the assurance of victory.

§ I. Chapter 13:1—20.

I. The Scripture Material:

- 1) V. 1. Jesus, before the Passover, knowing that his time to leave the world is near, continues to love his own.

- 2) vs. 2-5. With Judas tempted to betray him, Jesus, knowing his own power and his relation to God, rises at supper, prepares himself and proceeds to wash the disciples' feet.
- 3) vs. 6-8. Peter asks, Do you do this to me? Jesus says, You will understand it later. Peter answers, You shall not do it. Jesus replies, Then you have no part with me.
- 4) vs. 9-11. Peter says, Wash my hands too and head. Jesus says, After bathing, only the feet need washing; so it is with you all, except one (knowing his betrayer).
- 5) vs. 12-17. Having finished he says, Know that I, whom you rightly call Master and Lord—and the Lord is his servant's superior—have washed your feet as an example of what you should do to each other. Do this and be blessed.
- 6) vs. 18-20. I mean all except the one who fulfils the scripture "my table companion betrays me." Let my telling you of him prove that I am. To receive my messenger is to receive me and him that sent me.

**2. A Lesson of Love's Service:\*** As Thursday evening comes on, Jesus, although . . . . , now loves them to the full because . . . . . As supper begins, even though Judas is now ready to betray him, he rises and, for the very reason that . . . . , makes preparations to wash the disciples' feet and does so in spite of Peter's opposition, which he meets by saying . . . . . Then he declares, "This action of mine is an example to you of . . . . . Why? For two reasons, my position among you and your consequent attitude toward me." He adds, "Still I do not mean the one here who is my betrayer. Of him I speak beforehand that the result of his deed may . . . . . Know, too, that you are to represent not me only but also my Father."

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\*With the beginning of this last "Part" the student is fitted and will be expected to undertake more of the actual work of preparing these statements, instead of merely criticising and improving them as heretofore. Only the more general outline will be given, and that with omissions here and there, to be filled out as the student may decide. It is hoped that real work will be done according to the examples already given which are sufficient to suggest what is desired.

## 3. Re-examination of the Material :\*

## 1. Words and Phrases :

- 1) *Unto the end* (v. 1), cf. marg.
- 2) *riseth from supper* (v. 4), (a) supper had been going on, (b) could this have been the feet-washing customary at the beginning of a meal?
- 3) *hereafter* (v. 7), when? CBJ.
- 4) *no part with me* (v. 8), is this (a) "no relation to me," or (b) "no share in the work that I am doing?"

## 2. Connections of Thought :

- 1) *Now before*, etc. (v. 1), is this (a) a general introduction to this "part," i. e. (1) the manifestation of the Father to the world is over, (2) *but* Jesus will make a crowning manifestation of love in deed and word unto his disciples—or (b) an introduction to this section?
- 2) *having . . . put . . . knowing*, etc. (vs. 2-4), study connections of thought of subordinate and principal parts of this sentence.
- 3) *so he cometh* (v. 6), does this imply that others had been washed?
- 4) *Jesus answered*, etc. (v. 7), how is this an answer to the question of v. 6?
- 5) *but that*, etc. (v. 18), cf. CBJ.
- 6) *from henceforth*, etc. (v. 19), is this (a) I have not previously told you anything beforehand, (b) but now I do tell you this thing, (c) and will tell you other things, (d) that my predictive power may prove my Messiahship?

## 3. Manners and Customs :

Study the custom of feet-washing (a) as practiced in oriental countries, (b) as done here, (c) as a model for the followers of Jesus.

## 4. Historical Points :

*Before the feast*, etc. (v. 1), how long before, (a) some evenings, or (b) that same evening?

## 5. Comparison of Material :

V. 16. Cf. CBJ.

## 6. Literary Data :

- 1) Note (a) familiar words, (b) the style of vss. 1-4.
- 2) Consider the character of Peter as portrayed here, (a) as by one who knew him, (b) in comparison with the portrait in the other Gospels.

## 7. Review :

After a careful study on the above and other points the student may review 1 and 2.

#### 4. Religious Teaching: *To be a fellow-worker with the Christ one must enter into his spirit—the spirit of service rising out of love.*

\* Henceforth suggestions and questions will predominate in this division of the work, calling for more original thought and investigation on the student's part. Many points will be omitted which are treated in the Cambridge Bible commentary on John, use of which, or some similar work, on the part of the student, is presupposed. Reference to it will be made by the letters CBJ.

## § 2. Chapter 13: 21-30.

## 1. The Scripture Material:

- 1) V. 21. Having thus said, Jesus, troubled, declares, One of you shall betray me.
- 2) vs. 22-24. The disciples being in doubt, Simon by a gesture asks the beloved disciple, reclining upon Jesus, to tell.
- 3) vs. 25, 26. He leans back and learns from Jesus that it is one to whom he shall give the sop. He gives it to Judas Iscariot.
- 4) vs. 27-30. Whereupon Satan enters into Judas and Jesus says, Do your work quickly. They think Jesus meant that, as Judas had the bag, he should buy for the feast or give to the poor. He goes out. It is night.

**2. The Betrayer disclosed and separated:** After these words Jesus, with an inward shudder, solemnly says . . . . While they look questioningly at one another, Peter nods to the especially loved disciple of Jesus, who is at his right, to find out who it is. He leans back upon Jesus and to his question Jesus says, "I will give the dipped morsel to him." Judas son of Simon Iscariot is thus pointed out, and Jesus adds, "Be quick about your work." He goes out into the night, while the disciples . . . .

## 3. Re-examination of the Material:

## 1. Words and Phrases:

- 1) *Was troubled* (v. 21), cf. 11:33; 12:27.
- 2) *testified*, why this word?
- 3) *as he was* (v. 25), i. e. from the position he had occupied.
- 4) *giveth it*, etc. (v. 26), did this mean any more than to point out the traitor?
- 5) *entered Satan* (v. 27), note the advance from v. 2.
- 6) *no man . . . knew* (v. 28), (a) was Peter's question in an undertone? (b) did the others, therefore, remain ignorant? (c) or was it all, though seen and heard, incomprehensible?
- 7) *for the feast* (v. 29), (a) had the feast begun? (b) did the disciples expect to eat this "feast" with Jesus?

## 2. Connections of Thought:

- 1) *Simon Peter, therefore*, etc. (v. 24), trace the relations of thought with the preceding verse.
- 2) *Jesus, therefore, said*, etc. (v. 27), cf. CBJ.

## 3. Manners and Customs:

- 1) *At the table reclining* (v. 23), (a) cf. the original custom, (b) make clear the situation here.
- 2) *dip the sop* (v. 26), is this (a) simply the morsel which Jesus happened to hold, or (b) the passover morsel which was dipped in the charoseth? (c) consider how this decision bears on the determination of the character and date of this meal.
- 3) *give . . . to the poor* (v. 29), (a) note the custom of passover benevolence (Deut. 16: 24), (b) is this referred to here?

## 4. Literary Data:

- 1) Note any familiar words.
- 2) *one of his disciples whom*, etc. (v. 23), (a) note reference to an unnamed disciple, (b) would the author of this Gospel so refer to himself? (c) consider whether the title is applicable to John the apostle.

## 5. Comparison of Material:

Read the accounts in the Synoptical Gospels parallel to this discovery of the betrayer and observe additional material.

## 6. Review:

Review the material of 1 and 2 in the light of further study.

**4. Religious Teaching:** *The love of Jesus for the one who is already on the point of yielding himself up utterly to evil cannot but manifest itself even now. Yet that love resisted and spurned becomes the occasion by which Satan wins his completest triumph over the self-abandoned soul.*

### § 3. Chapter 13: 31—14: 31. The First Conversation.

REMARK.—With the departure of the betrayer all hindrance to free intercourse of thought and feeling between Jesus and his loved ones is removed. He is to begin to reveal to them the deepest and most essential truths regarding himself and his relations to God and themselves. Yet this intercourse is to take the form of a familiar conversation in which question and answer disclose the confidential and even homely intimacy which exists between the Master and his friends.

#### ¶ 1. Chapter 13: 31—14: 7.

##### 1. The Scripture Material:

- 1) Vs. 31, 32. The Son of man is now to be glorified in God and God in him.
- 2) v. 33. Children, after a little, I go and you shall seek me in vain.
- 3) vs. 34, 35. I give you a new law that you love one another as I have loved you and thus prove to all that you are my disciples.

- 4) vs. 36-38. Simon says, Lord where do you go? Jesus answers, Where you cannot come till later. He replies, Why not, as I will die for you. Jesus says, Indeed! You will deny me thrice before the cock crows.
- 5) 14:1. Do not be disturbed; believe in God and in me.
- 6) vs. 2-4. Many are the dwelling places in the Father's house; to prepare your place I go away; then I will come and you shall be with me. You know the way I go.
- 7) vs. 5-7. Thomas objects that not knowing whither he goes they cannot know the way. He answers, I am the truth and the life and thus the only way to the Father. In knowing me you know Him.

**2. My Exaltation is at hand though Separation from you:**  
 "Now my glorification approaches. I am soon to leave you, my children, but you must love one another." When Peter asks where he goes, Jesus replies, "Where you will come sometime, not now, for you are not ready though you may think you are. Be ye not anxious. Put your trust in God and in me. I am only going where I shall better fit you for your work and join you in it. Do you ask, 'Whither' and 'the way,' Thomas? I go to the Father, and because I possess and show forth the truth and the life, I am the way to Him—the only way."

**3. Re-examination of the Material:**

1. Words and Phrases:

- 1) *Now is* (v. 31), lit. "now was," significance of past tense?
- 2) *in himself* (v. 32), is this more than "in fellowship with himself?"
- 3) *new commandment* (v. 34), new (a) in substance, (b) form, (c) scope, or (d) motive?
- 4) *my Father's house* (14:2), i. e. either (a) heaven, or (b) the universe?
- 5) *many mansions*, i. e. (a) dwelling places many in number, (b) all in the "house."
- 6) *place*, i. e. opportunity for larger development and usefulness.
- 7) *I come again* (v. 3), i. e. "I am coming," "keep coming."
- 8) *from henceforth* (v. 7), i. e. since when?

2. Connections of Thought:

- 1) *V. 33*, note connection with preceding vss., i. e. my glorification involves separation from you.
- 2) *let not your heart*, etc. (14:1), i. e. (a) I have been speaking about my leaving you, (b) and the thought of my death (13:37) is suggested, (c) but let not fears arising from these things distress you.

- 3) vs. 2, 3, i. e. (a) do not be distressed, (b) it is all my Father's house wherever we are and however separated, (c) hence it is not real separation, (d) for the apparent separation is only to open the way of usefulness for you, (e) in which I am still to be a factor and a power.
  - 4) *I am the way*, etc. (v. 6), i. e. (a) I am perfect truth and real life, (b) and so in looking upon and knowing me you see the way to the place I depart to, (c) the way and its character should tell you what the end is, namely the Father, (d) the only way to know and see Him is through me.
3. Comparison of Material :
    - 1) With 13 : 36-38 cf. parallel material in the Synoptics.
    - 2) Consider at which point in this narrative the institution of the Supper as narrated in the other Gospels is to be placed.
  4. Literary Data :
    - 1) Note familiar and characteristic words.
    - 2) Observe any signs of an eye-witness.
  5. Review :

The student may review as before points 1 and 2.

**4. Religious Teaching:** *Jesus declares that belief in God, trust in the Highest and Holiest, is in its truest sense belief, trust in Himself. He interprets God to us and offers Himself as the centre of the deepest religious life, the source of calmness and peace.*

## ¶ 2. Chapter 14:8-24.

### I. The Scripture Material:

- 1) Vs. 8, 9. Philip says, To see the Father would satisfy us. Jesus replies, Can you have seen me so long and not known that to see me is to see Him?
- 2) vs. 10, 11. Do you not believe that my words and works are the Father's, who is in me? Believe me on this point, at least in view of the works.
- 3) v. 12. Truly, he who believes on me shall do my works and greater ones, for I go to the Father.
- 4) vs. 13, 14. Whatever you ask me in my name I will do, that the Son may bring glory to the Father.
- 5) vs. 15-17. If you love me and obey me, I will obtain from the Father another Comforter, the Spirit of truth, to be with you forever, abiding in you, not in the world, which knows him not.
- 6) vs. 18-20. I will not desert you but return; you see me though I leave the world; you shall live because I live. Then you shall know the fellowship of the Father, myself and you.



- 7) v. 21. To keep my commandments is to love me, and that means the love of the Father and my love and manifestation to you.
- 8) vs. 22-24. Judas asks, Why manifest yourself to us and not to the world. Jesus replies, Love of me leads to obeying me, and those who love not, obey not my words or rather the Father's word. To the obedient we come and there dwell.

**2. Such Separation means greater Blessing to you if you love me:** To Philip's remark that if they could only see the Father they would be satisfied, Jesus answers, "I have been revealing myself to you, Philip, and in me you see the Father for He abides in me speaking and acting. Do you all fail to believe me? Judge from the works then. And such works and greater ones are possible to those who accept me for I go to the Father. He is to be exalted by my granting all your requests. But you must love and obey me. Then will the Father send another Helper who will abide in you as my representative. So I will be with you still and you will live in fellowship with the Father and with me. Not to the world that loves me not, but to you who love me and obey me will I reveal myself, and you shall receive the abiding presence and love of the Father and of me."

**3. Re-examination of the Material :**

1. Words and Phrases :

- 1) *Shew us* (v. 8), how did he wish this manifestation to be made ?
- 2) *sufficeth us*, i. e. (a) is sufficient to comfort and encourage us, or (b) is adequate to our conceptions and desires, (c) what sort of a spirit is manifested ?
- 3) *another* (v. 16), than whom ?
- 4) *comforter*, (a) cf. marg. for other translations, (b) note also the idea of "representation," (1) Jesus represented man before the Father, (2) the Spirit represents Jesus before the believer.
- 5) *in that day* (v. 20), is this (a) the Last Day, (b) Pentecost, or (c) the day of Jesus' departure and the Advocate's coming ?
- 6) *not unto the world*, etc. (v. 22), what is the difficulty here ?

2. Connections of Thought :

- 1) *The words that I say*, etc. (v. 10), study the argument, CBJ.
- 2) *verily, verily*, etc. (v. 12), i. e. (a) my works are the Father's works, (b) he that trusts himself to me shall do the same, (c) and more, (d) because I come into a new and closer relation to the Father, (e) and so I bring those who are believers in me into this new relation, (f) vs. 13, 14, and I shall do anything they ask, (g) provided that their petitions are offered in the spirit of the Son.

- 3) *if ye love me*, etc. (v. 15), study the connection with the preceding, CBJ.
- 4) *I will not leave you*, etc. (v. 18), i. e. (a) my representative is with you, (b) *and so I* come to you, etc.
- 5) *because I live*, etc. (v. 19), better as in marg., i. e. (a) you see me face to face and will continue to do so, (b) because I continue to live and you in my life also live.
- 6) *ye shall know*, etc. (v. 20), i. e. (a) shall come to know by experience, not all at once, (b) the perfect fellowship, (c) which comes through the glorification of Jesus and the Advocate's coming.
- 7) v. 21, i. e. (a) this fellowship is one of love, (b) your love leads to obedience, (c) and our common love brings the manifestation of myself.

3. Review:

The student may use any material gathered above in the review of 1 and 2.

**4. Religious Teaching:** *Discipleship to Jesus the Christ involves three things, love, practical obedience and their outcome, fellowship with the Divine.*

¶ 3. Chapter 14:25-31.

**1. The Scripture Material:**

- 1) Vs. 25, 26. So I speak while with you. The Helper from the Father in my name will give you all needful instruction.
- 2) v. 27. I give you my own peace. Be not anxious.
- 3) vs. 28, 29. I told you that I was going and coming again. Your love should have made you glad that I was going to the mightier Father. When I go, remember that I told you and believe.
- 4) vs. 30, 31. My words with you shall now be few, for the prince of this world seeks in vain to overcome me, that men may know that I love the Father and keep his commandments. Let us go.

**2. Be strong, therefore:** The words which I have spoken while with you will be recalled and made clear to you by the Helper, my representative, the Holy Spirit. I leave you the peace that I enjoy. Instead of being anxious, you should be joyful, if you love me, because I go to the Father with Whom is greater power to bless and help you. Remember how I told you of this and then believe. The ruler of the world is soon to come—with no relation to me except that through his coming . . . ; and so our words must be few. Let us go.

### 3. Re-examination of the Material :

#### 1. Words and Phrases :

- 1) *These things* (v. 25), i. e. (a) all my earthly teachings, or (b) these particular words?
- 2) *in my name* (v. 26), (a) with the purpose of representing my name, (b) what name?
- 3) *all things*, without limitations?
- 4) *as the world giveth* (v. 27), in kind or motive?
- 5) *greater than I* (v. 28), in what sense?
- 6) *prince of this world* (v. 30), cf. 12 : 31.
- 7) *hath nothing in me*, is this (a) has no power over me, or (b) has no relation to me?

#### 2. Connections of Thought :

- 1) *If ye loved me*, etc. (v. 28), i. e. (a) instead of sorrow you should have joy, (b) at my going to the Father, (c) i. e. if you really loved me and had my interests and the best interests of my work at heart, (d) for the Father is greater than I am, and (e) with Him I can and will do more for you and this work.
- 2) *but that the world*, etc. (v. 31), i. e. (a) the prince of this world draws near to me, (b) he has no point of relation to me, has no possessions in me, (c) except in one respect which is the divine purpose, (d) that, through his coming, (1) the world may know my love to the Father and (2) my obedience to His will.

#### 3. Review :

With the results of this work, points 1 and 2 may be reviewed.

**4. Religious Teaching :** *The absence of Jesus the Christ in the flesh is His presence in the Spirit in mightier power to help, to teach, to strengthen His disciples in their conduct of His kingdom and work. But to know and enjoy this the disciple must in love and in faith accept his Lord's assurance and take His point of view.*